1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

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The shaman and the leader entered right into the fight. In a battle the leader and the shaman would each be on one flank of the men. The leader would detail two to go out in front. If the enemy should begin to charge them, the leader would order all his men forward immediately. The leader takes the front and the shaman the rear, urging the men forward.

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The position of the shaman at this time is not due to reluctance to risk combat with the enemy. He falls behind "to perform his ceremony and prevent injuries." This ceremonial function may even overshadow in significance leadership of the more warlike type, for ceremonialism is injected into the military action from beginning to end. In a description of a specific war party which he accompanied and in which he and his kin avenged the death of a relative, an informant reports: "When the war party was ready to attack, the shaman prayed, turned to the four directions, then faced the warriors, and ordered them to charge."

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Should the warriors find themselves in jeopardy, they resort to strategy, as in this method of rendering Mexican firearms ineffective:

During the battle the Chiricahua used bows and arrows and spears but had no rifles. The Mexicans were not afraid of bows and arrows, so the Chiricahua leader would send two Indians into the open, just out of range. These two men would try to avoid the bullets; they were protected by the shamans and were never shot. The reason they sent these two men out was that the Mexicans' rifles would become heated after a while and they would not be able to shoot straight. I saw this happen often, for I was at war nearly every month.

After the two Chiricahua had been in the open for perhaps half an hour, they would go back to the line of warriors. Then all would charge the Mexicans and kill as many as a hundred. Often the Indians would kill all of their foes; those on horseback might get away, but never those on foot. The only way the Mexicans could beat us was if some Chiricahua men were scouting and the Mexicans made a raid on their home camp in their absence.

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When hard pressed, the warriors are capable of arranging traps and ambushes:

Suppose there were forty or fifty men out on the war party. The enemy is right after them. They get to a brushy place. They all go straight ahead and then they divide, and part come back on the side in the bushes. The enemy goes right on. The Chiricahua ahead begin shooting. Then when the enemy turns, the Chiricahua in their rear and on the side begin to shoot. They did this many times. They always have a couple of scouts behind and on the side and a couple

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726 ahead in the roughest places, looking for signs of the enemy. These are the
• 725 fastest men.

Another trick is like this. If the enemy is right on their trail and is catching up to them, they get into the roughest, most rocky place they can find. Two Chiricahua scouts stay behind and show themselves to the enemy while the rest conceal themselves. These two act as though they didn't know the enemy is there. They get in range of the enemy. They act as if they had no idea the enemy is in sight. They go toward the place where their own men are. They are watching though, and are ready to jump and run as soon as the enemy shoots at them. When this happens they will be running toward their own men. These Chiricahua see them coming and let them pass. But the enemy comes after them, and before they know it they are in front of the Chiricahua weapons. This has been done several times, they say. They have to plan what to do beforehand to accomplish it.

726 In the thick of battle the use of the name again operates as a
551 solemn claim:

If we are having a fight with Mexicans, or are in any other kind of battle, and everybody runs away from me and leaves me with the enemy shooting at me, it is all right to call a man's name to get help. Maybe P. is the last man and he is starting away and is about to pass me. I call him by his name and say, "Don't leave me here alone with these people!" Then he would say, "Well, that's my name," and he would turn around and begin to fight again. That's how the name is used. If you call his name, it is almost impossible for a man to leave you. In time of peace a person doesn't like to be called by his name.

726 If superior numbers are encountered or if the fight is turning out badly, the warriors disperse:

Sometimes they scatter out and agree to meet at a certain place on a certain day. A small group goes this way and another goes that way. They run on rocks as much as possible so that their tracks will not be seen. They say, "Go on rocks so your tracks will not be fresh. Keep off soft ground."

A person hides his tracks by jumping from rock to rock and from bunch of grass to bunch of grass to get away from those who are following. Another thing he does sometimes is to take grass and rub out his tracks with it so they won't be noticed at some places where they are too plain.

726 Signs on the trail or other devices may be necessary in time
487 of war:

Sometimes they tie a piece of something on a tree and then on another so that they can be trailed by friends who are looking for these signs. The pieces may be a whole day's journey apart. But the Chiricahua is looking for it as he goes along, for the agreement has been made, and he knows what the sign will be. Or they